“Similarly, if you dovetail everything in Kṛṣṇa's service, everything is good. Everything Vaikuṇṭha. That is Vaikuṇṭha. *Vaikuṇṭha-guṇānuvarṇane.* So that is our Kṛṣṇa consciousness movement. We are trying to dovetail everything in connection with Kṛṣṇa. Make Kṛṣṇa center, and all your activities will be spiritual. That is distinction. *Sa guṇān samatītyaitān brahma-bhūyāya kalpate* (BG 14.26). As soon as anything is done for Kṛṣṇa, the *bhakti* . . . **so the beginning you cannot do so, that anything you can dovetail. No. In the beginning you have to learn first of all how to become Kṛṣṇa conscious. You are . . . we are in the training period. We are in the training period. We should not imitate**: "Oh, Yudhiṣṭhira Mahārāja was ordered to **speak lies**, so let us go on **speaking all lies**." No, not that. **You cannot do so**.

First of all, be trained up. For being trained up, you have to follow the regulative principles, the orders of spiritual master. In this way, *sevonmukhe hi jihvādau* (Brs. 1.2.234). When your all parts of your limbs will be engaged in Kṛṣṇa's service, *hṛṣīkeṇa hṛṣīkeśa-sevanam* (CC Madhya 19.170), in this way when you are actually advanced, **then whatever you do** in Kṛṣṇa consciousness, that is good.” --- 730506_-_Lecture_SB_01.08.44_-_Los_Angeles

“Chapter 11: The Universal Form

TEXT 32

sri-bhagavan uvaca
kalo 'smi loka-ksaya-krt pravrddho
lokan samahartum iha pravrttah
rte 'pi tvam na bhavisyanti sarve
ye 'vasthitah pratyanikesu yodhah

SYNONYMS

sri bhagavan uvaca—the Personality of Godhead said; kalah—time; asmi—I am; loka—the worlds; ksaya-krt—destroyer; pravrddhah—to engage; lokan—all people; samahartum—to destroy; iha—in this world; pravrttah—to engage; rte api—without even; tvam—you; na—never; bhavisyanti—will be; sarve—all; ye—who; avasthitah—situated; pratyanikesu—on the opposite side; yodhah—the soldiers.

TRANSLATION

The Blessed Lord said: **Time I am, destroyer of the worlds**, and I have come to engage all people. With the exception of you [the Pandavas], all the soldiers here on both sides will be slain.

PURPORT

Although Arjuna knew that Krsna was his friend and the Supreme Personality of Godhead, he was nonetheless puzzled by the various forms exhibited by

Krsna. Therefore he asked further about the actual mission of this devastating force. It is written in the Vedas that the Supreme Truth destroys everything, even Brahma. Yasya brahme ca ksatram ca ubhe bhavata odanah/mrtyur yasyopasecanam ka ittha veda yatra sah. Eventually all the brahmanas, ksatriyas and everyone else are devoured by the Supreme. **This form of the Supreme Lord is an all-devouring giant, and here Krsna presents Himself in that form of all-devouring time.** Except for a few Pandavas, everyone who was present in that battlefield would be devoured by Him."

So long I shall think that "I belong to this family, I belong to this nation, I belong to this religion, I belong to this color, I belong to . . ." So many things we have created, **there is no possibility of become Kṛṣṇa conscious.** No. So long I shall think, "I am American," "I am Indian," "I am African," then we are attached. So long I am thinking that "I belong to this family, that family," then I'm attached. So long I'm thinking, "I'm father of this, mother of this, husband of this, wife of this," that is attachment.

So we have . . . these are designations. Because I am spirit soul. All these attachment, they belong to the body. But I am not this body. **That is the essence of understanding.** If I am not this body, then I am whose father? If I am not this body, then I am whose mother? The supreme father, mother is Kṛṣṇa. We are simply playing the part of father, mother, sister, this, that. They're on the stage.The *māyā*, the material nature, is causing to dance like this, that "You are father of this," "You are mother of this," "You are member of this family, member of this nation." This is our dancing, monkey's dancing. Yes.

In the *Bhagavad-gītā* it is said *prakṛti*, the nature, because that living entity has associated with this certain quality of nature, the nature is making him dance in that quality. I am thinking, "I am this, I am that, I am that, I am that." This is the basic principle of understanding. One should know . . . that is freedom that, "I do not belong to anything of this bodily connection." Because to conceive in the bodily concept of life, *sa eva go-kharaḥ. Yasyātma-buddhiḥ kuṇape tri-dhātuke* (SB 10.84.13). I am not this. This is most essential education. Unfortunately, the so-called scientists are making more and more attached to this body. How much misleading they are. Therefore I am speaking to our scientist friend that, "Now it is the time for making propaganda amongst the so-called scientist, philosophers, leaders, politicians." Because they are misleading the whole people of the world under the bodily concept of life. They are fighting. So the opportunity of becoming Kṛṣṇa conscious—this is the human life—they are checking that, stopping that. Greatest enemy of the human civilization, these rascals. **These rascals who is checking Kṛṣṇa consciousness, or God consciousness, and alluring them in different**

concept of life by designation, they're the greatest enemy of the human society. They are checking the progress of human life. -----730503_-_Lecture_SB_01.08.41_-_Los_Angeles

This is such a nice *yoga* system. There is no need of any **material qualification**. But we don't neglect **material qualification**. **We can dovetail material qualification** to render service to Kṛṣṇa, and that will make our all **material possession, assets, successful.** ---690622_-_Lecture_-_New_Vrindaban

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“So Krishna Consciousness is to go back to the original position. Therefore, music and dancing can be purified for transcendental realization. Factually we do not reject anything, but we will accept anything as favorable for Krishna's service. **In other words, we can dovetail anything in Krishna's service, and thus purify the contaminated covering of everything**. So your talents for music may be employed fully for the cause of serving Krishna.”
--690512 - Letter to Colin Jury written from Columbus, Letters by Date 1969

Everyone is working under some impure consciousness, just like nationalism: **"I am American," "I am Indian," "I am Englishman," "I am German." This desire is polluted, because I am spirit soul, part and parcel of Kṛṣṇa. What is the benefit, my identifying with America or India or. . .? This is called purification of the desire.** Everyone is working under national, and they are fighting with one another **because the desire is impure**. --- 750804_-_Lecture_SB_06.01.51_-_Detroit

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SB 3.28.38 Purport:

As one who is awake has no connection with the activities of the body in a dream, an awakened, liberated soul has no connection with the activities of the present body. In other words, because he is acquainted with his constitutional position, **he never accepts the bodily concept of life.**

As stated in Caitanya-caritāmṛta (CC Madhya 22.54):

> "sādhu-saṅga", "sādhu-saṅga"—sarva-śāstre kaya lava-mātra sādhu-saṅge sarva-siddhi haya

It is a fact that if one takes shelter of a pure devotee, one attains all perfection, even if the association is a short one. A sādhu is a pure devotee of the Lord. It has been our practical experience that the first instruction of our spiritual master infused us with Kṛṣṇa consciousness so that now we are at least on the path of Kṛṣṇa consciousness and can understand the philosophy. As a result, there are many devotees engaged in this Kṛṣṇa consciousness movement. **The whole world is revolving under the bodily conception; therefore there must be devotees all over the world to deliver people from the false bodily conception and fully engage them in Kṛṣṇa consciousness.**

CC Madhya 17.186 (1975)

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "'Dry arguments are inconclusive. A great personality whose opinion does not differ from others is not considered a great sage. Simply by studying the Vedas, which are variegated, one cannot come to the right path by which religious principles are understood. **The solid truth of religious principles is hidden in the heart of an unadulterated, self-realized person. Consequently, as the śāstras confirm, one should accept whatever progressive path the mahājanas advocate.**'"

S**o long I shall think that "I belong to this family, I belong to this nation**, I belong to this religion, I belong to this color, I belong to . . ." So many things we have created, **there is no possibility of become Kṛṣṇa conscious.** No. So long I shall think, "I am American," "I am Indian," "I am African," then we are attached. So long I am thinking that "I belong to this family, that family," then I'm attached. So long I'm thinking, "I'm father of this, mother of this, husband of this, wife of this," that is attachment. -----730503_-_Lecture_SB_01.08.41_-_Los_Angeles

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CC Madhya 8.83, Translation and Purport:

Śrīla Rūpa Gosvāmī has said in the Bhakti-rasāmṛta-sindhu (1.2.101):

> śruti-smṛti-purāṇādi-pañcarātra-vidhiṁ vinā

aikāntikī harer bhaktir utpātāyaiva kalpate

He clearly mentions in this verse that **one must refer to the Vedic literatures and other, supplementary literatures <u>and follow the conclusion</u> of the Vedas**. An **invented devotional attitude simply creates disturbances in the transcendental realm**. If a person overly addicted to family life takes to Śrīmad-Bhāgavatam or Kṛṣṇa consciousness to earn a livelihood, his activity is certainly offensive.

“So **we are teaching this real religion**. Here is Deity, Kṛṣṇa. So we are thinking of Kṛṣṇa, "Hare Kṛṣṇa." We are worshiping Deity, Kṛṣṇa. There is no difference between Lord Kṛṣṇa and Deity. He's Kṛṣṇa. And we are offering obeisances. So the same . . . this . . . therefore **it is real religion because we are strictly following the laws of God**. *Anyābhilāṣitā* . . . we have no other business. **So therefore this is real religion, if you take, or real culture, real society—everything real. Because God is real, anything in connection with God, according to His instruction, that is real. All other things are imitation. So always remember that if somebody takes us as religionist, yes, we are religionist, but pure religionist. If somebody says socialist, we are pure socialist. If somebody says we are diplomats, poli . . . yes, we are pure politician.** What is pure politician? Politics requires violence. So annihilate the demons and give protection. The politics means two things. The state, government, what is that? Government gives protection to the good citizen, and those who are rogues, punish them. Law and order. Two things are there: maintenance and law and order. So similarly, our Kṛṣṇa consciousness is also the same thing. But so far we are concerned, because we are not in political power . . . otherwise we have . . . would have followed the principles of Kṛṣṇa.”---741021_-_Lecture_SB_01.08.41_-_Mayapur

So one has to follow. The same example, try to understand, **that a perfect, expert technologist or technician or mechanic is working, and somebody is working under his instruction. So this somebody, because he is strictly working under the instruction of the expert, he's also expert.** He **may not be cent per cent expert, but his work is expert.** Is that clear? Because he is working under the expert. **Do you follow?**
So if you follow pure devotee, then you are also pure devotee. It may not be one is cent per cent pure, because we are trying to raise ourself from the conditional life. But **if we strictly follow the pure devotee**, **then** we are also pure devotee. So far we do, that is pure.

So pure devotee does not mean one has to become immediately cent per cent pure. But **if he sticks to the principle** that, "We'll follow a pure devotee," then his actions are . . . he is as good as a pure devotee. That is a . . . it is not I

am explaining in my own way; it is the explanation of *Bhāgavata. Mahājano yena gataḥ sa panthāḥ* (CC Madhya 17.186).

We have to follow the footprints of pure devotees. It is said that *tarkaḥ apratiṣṭhaḥ*. If you want to become pure by your arguments and logic, that is not possible. I may be defeated by another strong man, who is stronger in argument than me. So this is not the way of becoming purified, *tarka*, simply arguing.

Tarkaḥ apratiṣṭhaḥ smṛtayo vibhinnāḥ (CC Madhya 17.186). *Śrutayaḥ*, scriptures. Suppose somebody sticks to the scriptures. So scriptures, there are different types of scripture. So they are *vibhinna. Vibhinna* means different types. So how we can become purified by . . . even by following the scriptures?

> *tarko 'pratiṣṭhaḥ śrutayo vibhinnā*
> *nāsāv ṛṣir yasya mataṁ na bhinnam*
> (CC Madhya 17.186)

Muni means thoughtful, philosophers. If we follow a particular type of philosopher, that is also not perfect, because I may be under the care of a philosopher, frog philosopher. So that is also not sure.

Tarko 'pratiṣṭhaḥ smṛtayo vibhinnā na cāsāv ṛṣir yasya mataṁ na bhinnam, dharmasya tattvaṁ nihitaṁ guhāyām. Therefore to become pure or to understand the essence of purity is very confidential. It is not to be acquired by our own efforts, by argument or by being expert in scripture or by becoming a philosopher or a similar way. It is very confidential. Then how? *Mahājano yena gataḥ sa panthāḥ* (*Mahābhārata Vana Parva* 313.117).

You have to follow a pure devotee, acknowledged devotee. --- 681125_-_Lecture_BG_02.01-10_-_Los_Angeles

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"**Lecture on CC Madhya-lila 20.110-111 -- Bombay, November 17, 1975: Vaiṣṇava is meant for delivering the patita, the fallen. Fallen means fallen in the bodily conception of life. That is patita.** So *patitānāṁ pāvanebhyo.* **Kṛṣṇa's also business is to deliver these fools and rascals** in the bodily concept of life, that *dehino 'smin* yathā dehe kaumāraṁ yauvanaṁ jarā [Bg. 2.13], **first pointing out that "You are not this body." Then knowledge begins.** And otherwise, where is knowledge if one is under the bodily concept of life? **He has no knowledge.** And he is parā-śakti. But not aparā-śakti. The aparā-śakti... What is that aparā-śakti? Now, avidyā-karma-

saṁjñā anyā tṛtīyā *śaktir* iṣyate*.* This material world means full of *avidyā* and karma-saṁjñā*,* and working hard like hogs and dogs day and night. This is material world. **Material world means based on ignorance that "I am this body," and working day and night like hogs and dogs. That is material life. But human life, although we have got this material life, body, we should not be, I mean to say, bewildered.** Ahaṅkāra-*vimūḍhātmā kartāham* iti manyate [Bg. 3.27]*.* Ahaṅkāra*,* taking this body in the concept of ahaṅkāra*,* false ahaṅkāra*,* egotism—"I am Indian," "I am American," "I am this," "I am that"—this is called ahaṅkāra*. Vimudhātmā kartāham* iti manyate [Bg. 3.27]*.* And the whole world is going on. “

“So if we think that "I am this body," then we are no better than the cats and dogs. So if you want to become happy, first of all we must get this knowledge, that "I am not this body." Now we are busy with the bodily demands of life. We are not busy for spiritual demand of life. That is the business of the human being, that "I am not this material body. I am spirit soul.”
---Śrīmad-Bhāgavatam 3.26.47—Bombay, January 22, 1975

“PURPORT: As stated in Caitanya-caritāmṛta (**CC Madhya 22.54**):

> "sādhu-saṅga", "sādhu-saṅga"—sarva-śāstre kaya lava-mātra sādhu-saṅge sarva-siddhi haya

It is a fact that if one takes shelter of a pure devotee, one attains all perfection, even if the association is a short one. A sādhu is a pure devotee of the Lord. It has been our practical experience that **the first instruction of our spiritual master infused us with Kṛṣṇa consciousness so that now we are at least on the path** of Kṛṣṇa consciousness **and can understand** the philosophy. As a result, there are many devotees engaged in this Kṛṣṇa consciousness movement. The whole world is revolving under the bodily conception; therefore there must be devotees all over the world to deliver people from the false bodily conception and fully engage them in Kṛṣṇa consciousness. “

^^^ --- **Following Prabhupada means also following in his sharing of the first instruction if we are qualified to teach.** --- vvv

“**So long I shall think that "I belong to this family, I belong to this nation, I belong to this religion, I belong to this color, I belong to . . .**" So many things we have created, **there is no possibility of become Kṛṣṇa conscious.** No. So long I shall think, "I am American," "I am Indian," "I am African," then we are attached. So long I am thinking that "I belong to this family, that family," then I'm attached. So long I'm thinking, "I'm father of this, mother of this, husband of this, wife of this," that is attachment.

So we have . . . these are designations. Because I am spirit soul. All these attachment, they belong to the body. **But I am not this body. That is the essence of understanding.**

This is the basic principle of understanding. One should know . . . that is freedom that, "I do not belong to anything of this bodily connection." --- 730503_-_Lecture_SB_01.08.41_-_Los_Angeles

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Go-khara. *Go* means cow, and *khara* means ass. **If one is under the bodily concept of life**, *ātma-buddhi, yasyātma-buddhiḥ kuṇape tri-dhātu*. . . This body is made of three *dhātus*: *kapha*, *pitta*, *vāyu*. If we take this body, this bag made of bones and flesh and blood and urine and stool and so many other things, muscles. . . *Kuṇape tri-dhātuke*.. This is a material bag. And **if one takes this bag as he himself, then, according to that conception of life**, *yasyātma-buddhiḥ kuṇape tri-dhātuke sva-dhīḥ kalatrādiṣu*. . . (SB 10.84.13). *Kalatra* means wife, and through wife there are children, society, friendship and love and so many things. *Sva-dhīḥ*. And that is our own thing. *Yasyātma-buddhiḥ*. **The nationalism is also like that.** *Sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ*: and the land of birth as worshipable, *bhauma ijya-dhīḥ*. This *bhauma ijya-dhīḥ* is nationalism. **Of course, there is no such thing in the Vedic literature as nationalism.** This is modern product. But this word is there, *bhauma-ijya-dhīḥ*, **the land of birth**. . . That is also explained in some other Vedic literature, *jananī janma-bhūmiś ca svargād api garīyasi*. People like it, but this is. . . All are on the bodily concept of life.

So long we are in this material platform, bodily concept of life, then there will be distinction: "I am Indian," "You are American," "You are Englishman," "You are this," ". . .that," so many things, **so many designations**. Therefore, i**f you want to rise up to the platform of spiritual realization, then the formula is** *sarvopādhi-vinirmuktam. Sarvopādhi-vinirmuktaṁ tat-paratvena nirmalam* (CC Madhya 19.170).
CC Madhya 19.170
"'Bhakti, or devotional service, means engaging all our senses in the service of the Lord, the Supreme Personality of Godhead, the master of all the senses. When the spirit soul renders service unto the Supreme, there are two side effects. **One is freed from all material designations**, and **one's senses are purified simply by being employed in the service of the Lord**.'

That is the beginning. That means beginning is the *brahma-bhūta* platform. *Brahma-bhūta*. . . Same thing. It is, Nārada Pañcarātra, *sarvopādhi-vinirmuktam*, and *brahma-bhūtaḥ prasannātmā* (BG 18.54), *Bhagavad-gītā*, the same thing. **Wherever you find the Vedic literature, the same thing. Therefore it is authority. There is no contradiction.** In the material platform you write one book, I write one book, then I disagree with you, and you disagree with me. That is material platform. But in the spiritual platform, there is self-realized platform. There is no mistake, **there is no illusion**, there is no imperfect senses and there is no cheating. **That is spiritual platform.**
--- 750411_-_Lecture_SB_05.05.02_-_Hyderabad

There are so many serious students of *Bhagavad-gītā*. Just like Mahatma Gandhi, his photographs were always with the *Bhagavad-gītā*, standing. But he was not a leader of understanding what is soul. He was simply concerned with the body. **This nationalism is concerning this body**.

--- 730902_-_Conversation_-_London

Prabhupāda: So then they must know what is *karma-phala.* This is the fact. *Karmaṇā daiva netreṇa* (SB 3.31.1). But they are . . . do not know how to execute *karma*. They're doing all kinds of sinful activities. So, suppose after this body, on account of my sinful activities, I am going to become a rat or cat or snake or a tree, then what is the use of my so much, how you'd say, jumping over nationalism and this "ism" and that.

If by nature I am going to accept next life the body of a cat and dog, or a tree, then what is the meaning of my **this so-called nationalism** at the present moment? --- 730227_-_Conversation_A_-_Jakarta

Prabhupāda: Yes. That "You are this body. Jump like cats and dogs," that's all. What is nationalism? This is that, "You are this body. Jump like cats and dogs." A group, as a group of crows gather together, craw-craw-craw-craw. That has been taught. Make group and crow.

Mr. Koshi: Something is wrong.

Prabhupāda: Yes. **You don't find this word "nationalism" in the *Bhagavad-gītā***. You don't find it. Can you find out this word? These are all borrowed words.

Mr. Koshi: And what is your alternative?

Prabhupāda: Huh? What is that? **We are preaching internationalism: everyone welcome.** Come to Kṛṣṇa consciousness. That is being done. Real United Nation. Here is Christian, here is Jew, here is African, here is Muhammadan—everything. Worldwide. That is real United Nation. They have no conception. If they would thought that "I am American," then why he is after a poor Indian like me? --- Indians are known outside India as poverty-stricken, and that's a fact. --- 770405_-_Interview_-_Bombay

Prabhupāda: (Hindi) **so-called nationalism. (Hindi) We don't say like that.** *Samaḥ sarveṣu bhūteṣu* (BG 18.54).

Dr. Patel: He's very kind man.

Prabhupāda: Such a kind man, so we are not also bad man.

Dr. Patel: No, no, I don't mean that. (laughter) God knows . . . (indistinct)

Prabhupāda: The thing is that **this nationalism is . . . we have to go beyond that**. Actually **they're happening**. **These boys, they're not thinking in terms of nationalism.** Otherwise **he had no business to come to me and to start** this. **We are in a different platform—Kṛṣṇa-ism**. That is our platform. So we shall go now?

--- 770106_-_Conversation_A_-_Bombay

Prabhupāda: Jaya. Jaya. (break) . . . concept of life means animals. So just see. **The whole world is going on, nationalism.**

Dr. Patel: Bhramāyān sarva-bhūtāni yantrārūḍhāni māyayā (BG 18.61).

Prabhupāda: Huh?

Dr. Patel: Bhramayan sarva-bhūtāni yantrārūḍhāni māyayā.

Prabhupāda: **What is this nationalism? We said, there is no such thing as nationalism in the Vedic literature. No such thing.**

Yaśomatīnandana: Nationalism?

Prabhupāda: Yes. Nowadays nationalism is very prominent, and **we don't find this nationalism**.

Dr. Patel: Now they are going to get rationalism.

Prabhupāda: **Rationalism is required, not nationalism**. No. **This nationalism** . . . the Americans and the Russians, they are enemies and friend only on this principle. Prahlāda Mahārāja was astonished, "What is this enemy and friend?" because he is māhā-bhāgavata. **This is materialism. This is materialism. (aside) Jaya. Why one should be treated as enemy and as friend? Everyone is servant of God.** (break) He is going on at night also? --- 751110_-_Morning_Walk_-_Bombay

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So *brahma-bhūtaḥ* . . . anyway, if you realize yourself that you are not . . . that ***brahma-bhūtaḥ*** **means simply to understand that "I am not the material body." To be convinced firmly with all reasons and argument, firmly conviction, this is called faith. Faith is not flickering. One must be firmly convinced.** So then you immediately become joyful. Just like if you are implicated with some undesirable affairs and if you, some way or other, your lawyer advises, "Oh, you are free from this implication. The law does not bind you," just like you feel pleasure, "Oh, I'm not in this implication?" "Yes," similarly, as soon as one is convinced that "I am not this material body," then immediately he becomes joyful.

And if you are actually self-realized soul, in the light of God, then your treatment will be equal to all living entities. Not that "He is animal," "He is man," "He is black," "He is white," "He's this," "He's Indian," "He's American," "He's Chinese." "He's that." *Samaḥ sarveṣu bhūteṣu*. Everyone is spirit soul, son of God, part and parcel of God. This realization. *Prasannātmā*.

He has no enemy. He becomes enemy-less immediately, because he sees everyone part and parcel of God, everything energy of God, everything belongs to God, everything enjoyable by God, by Kṛṣṇa. In this way he sees in everything Kṛṣṇa, and nothing else. *Prasannātmā na śocati na kāṅkṣati samaḥ sarveṣu* . . . **that is the beginning of Kṛṣṇa consciousness.** *Mad-bhaktiṁ labhate parām*. *Parām*. That is transcendental situation of Kṛṣṇa consciousness.

So our this Kṛṣṇa consciousness movement is to take one from the material concept of life, material consciousness, to the platform of Kṛṣṇa consciousness. Then he will be joyful. He will be no more hankering for anything material, neither he'll be sorry for any so-called material loss. And he'll be equal to everyone: universal brotherhood. So they do not know . . . they simply talk of these high sounds. But here is the process. **If you**

adopt the process, then you come to the platform. It is open for everyone.

So this *mantra* suggests that **either you are in the material consciousness or not**, *apavitraḥ pavitraḥ vā*, **or in spiritual consciousness**. It is not that when you are delivered from the material consciousness and come to the spiritual platform, your service stops to Kṛṣṇa. That is not. Our service is eternal. We are serving here Kṛṣṇa, and after leaving this body, when you go directly to Kṛṣṇa, faced with . . . the service is there. The service is the main means and the end. Not that this is simply means, and the end is something else. No. It is so nice, it is means and end, both. We are chanting Hare Kṛṣṇa here, and when we go to Kṛṣṇa we shall chant Hare Kṛṣṇa, like that.

---690716 - Lecture at Initiation Fire Sacrifice -- Los Angeles, July 16, 1969

So this is the problem of human society, that one should understand the values of life. The values of life, you can prepare. Just as you have come to this human form of life by gradual evolution from aquatics to plant life, trees life, insect life, bird's life, beast life; now you have to decide what is next life. If I do not know, by nature's way, by evolution, nature has given us this human form of life. This is a chance. This is a chance. Nature is giving you chance to understand yourself and the problems of life and make a solution.

And the solution is there. But first of all you have to understand that we are part and parcel of God. God is spirit, so I am spirit. God is brahma, paraṁ brahma. I am also brahma, ahaṁ brahmāsmi. I am not this body. This is understanding. **And as soon as you understand that you're not this body, then you are liberated. Not actually, but at least you come to the platform of knowing yourself.** Then **after knowing yourself, you can make your..., chalk out your program what is to be**. Because **at the present moment we are working under misconception**, that "I am this body"– I'm Indian, I'm American, I'm this, I'm Hindu, I'm Muslim—like that. Designation. **I am working for the designation.** But as **soon as you come to the platform of spiritual understanding, then your real work will begin.**

Now you're working on the false platform. Brahma-bhūtaḥ prasannātmā na śocati (BG 18.54). Now our position is jīva-bhūta. I am identifying with this body; this is called jīva-bhūta.

--- 730305_-_Lecture_BG_02.12_-_Calcutta

The conditioned soul, engrossed in the material body, increases the pages of history by all kinds of material activities. Teachings of Lord Caitanya can **help**

the members of human society stop such unnecessary and temporary activities and be elevated to the topmost platform of spiritual activities, which begin after liberation from material bondage. Such liberated activities in Kṛṣṇa consciousness constitute the goal of human perfection. The false prestige one acquires by attempting to dominate material nature is illusory. Illuminating knowledge can be acquired from Teachings of Lord Caitanya, and **by such knowledge one can advance in spiritual existence**.

--- TLC_Preface

Prabhupāda: **Yes, of coming to the platform of spiritual senses.** And when you come to the spiritual senses, then you can understand God, you can understand your relationship with God, you can talk with God, you can serve God, and so on, so on. The same example: Just like iron rod as it is, it is not able to burn anything, but when the iron rod is sufficiently hot, red-hot, touch anywhere, it will burn. Similarly, from this physical platform, if you begin these spiritual activities, then stage will come when you'll act only spiritually; **there will be no more material activities. That is the stage of *bhakti*, that is real platform of *bhakti*, when one is acting only spiritually**, there is no material activity. **There is a process.** So **if we adopt that process, it is possible** to come to the platform of spiritual sense activity. That is possible. *Sarvopādhi-vinirmuktam tat-paratvena nirmalam* (CC Madhya 19.170). That is purification process. And when one is completely purified, then he acts with his spiritual senses. **---** 760809_-_Conversation_B_-_Tehran

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But the *Pāñcarātrika* system, it gives chance to a person, if he has got symptoms. Just like this boy has got the symptom to become a *brahmin*, to be Vaiṣṇava. Just like in the *Jabala Upaniṣad*. This, by symptoms, he was accepted *brahmin*, a small boy like this. *Satyakaṁ Jabala*. *Satyakam*.

He went to Gautama Muni, "My dear sir, will you initiate me?" Just like this boy can ask us. Oh, he was very kind, "Oh, yes. Very nice boy. What is your father's name?" "Oh, I do not know." "Oh, just ask your mother. Go." Mother says: "I do not know whose son you are." He came back. "What your mother says?" "Oh, Mother says she does not know who is my father." "Oh, you are *brahmin*. Oh, you are *brahmin*. Come on. I shall initiate you."

He was so truthful. That is real symptom of *brāhmaṇ*: *satya*, *śama*. He does not disclose that, "I do not know." Everyone will try to hide if he does not know

his father's name. But here is a boy, "Oh," he said: "Oh, you are *brahmin*. Come on. I shall initiate you." This is *lakṣaṇa*, symptom. "Such a truthful boy. Never mind what he is born, how he is born."

This system is not new. Therefore we shall have to accept by the symptom. If one is inclined to go to Kṛṣṇa—he is chanting, he is doing, following the principles—then, according to Nārada's version, *yasya hi yal lakṣaṇaṁ syāt*, here is the *lakṣaṇa*, symptom, *varṇābhivyañjakam*, to understand to what class he belongs. Now, he is truthful—he belongs to the *brahmin* class. He is truthful; therefore he belongs to the *brahmin* class.

Yasya hi yal lakṣaṇaṁ syāt varṇābhivyañjakam. *Abhivyañjakam* means just to find out what class of man he is. If he is truthful, he is *brahmin*. *Lakṣaṇa*. The *lakṣaṇa* is there; the symptom is there. *Yasya hi yal lakṣaṇaṁ varṇābhivyañjakaṁ tat tenaiva vinirdiśet* (SB 7.11.35). One should take him into that classification. He is truthful? Oh, he is immediately to the brahminical place. **If he is a liar, immediately he is *pañcama*, less than *śūdra*. You see?** --- 690525_-_Lecture_Initiation_Brahmana_-_New_Vrindaban,_USA

Nara-nārāyaṇa: The *śūdra* mentality does not know how to correct the situation. They try to make liberty for themselves without instituting real religion again. (break)
Prabhupāda: . . . this idea also. **Now there should be examination whether so-called *brāhmins*, they are actually following the *brāhmin* regulative principle and chanting the mantra regularly. Otherwise they should be converted again *śūdra*.** If we become safe simply by having a thread and do not do properly, then what is this? This should be examined. Every individual should be asked, "Now chant this *Gāyatrī-mantra*." He must. Are they doing properly?
Karandhara: Yes.
Prabhupāda: Then it is all right. Otherwise, simply by name, so-called sacred thread holder will not do. Then again the same brahminical class as in India. (break) . . . Paraśurāma. You know Paraśurāma? Paraśurāma?
Karandhara: The incarnation?
Prabhupāda: Ah. Because the *kṣatriyas* were not doing exactly, he twenty-one times massacred them. "Finish!" And those who, *kṣatriyas*, fled from India, they came to Europe. So the European means they are coming from the *kṣatriya* descendant, but they have forgotten their own culture. Indo-āryan. (break) . . . is strong, then there is no doubt he will be able to control all over the world. That's a fact. But we must keep ourself spiritually strong. *Āpani ācari prabhu jīve śikhāilā* (from Cc. *Madhya* 1.22). Just like Caitanya Mahāprabhu, He was behaving in His life, and that He was teaching. (break) . . . behave like spiritual man.
Then you can teach. If you don't behave, then how you can teach? --- 731212_-_Morning_Walk_-_Los_Angeles

You have to follow the regulative principles. Sato vṛtteḥ. **You should be honest. You are not following, and still you say, "I am devotee." That**

means you are not honest. *Sato vṛtteḥ sādhu-saṅge*, and in the association of devotees. *Ṣaḍbhir bhaktiḥ prasidhyati*. By following these six principles, you advance. This is the Rūpa Gosvāmī's instruction. --- -- 750520_-_Morning_Walk_-_Melbourne

So long I shall think that "I belong to this family, I belong to this nation, I belong to this religion, I belong to this color, I belong to . . ." So many things we have created, **there is no possibility of become Kṛṣṇa conscious.** No. So long I shall think, "I am American," "I am Indian," "I am African," then we are attached. So long I am thinking that "I belong to this family, that family," then I'm attached. So long I'm thinking, "I'm father of this, mother of this, husband of this, wife of this," that is attachment.

So we have . . . these are designations. Because I am spirit soul. All these attachment, they belong to the body. But I am not this body. **That is the essence of understanding.** If I am not this body, then I am whose father? If I am not this body, then I am whose mother? The supreme father, mother is Kṛṣṇa. We are simply playing the part of father, mother, sister, this, that. They're on the stage.The *māyā*, the material nature, is causing to dance like this, that "You are father of this," "You are mother of this," "You are member of this family, member of this nation." This is our dancing, monkey's dancing. Yes.

-----730503_-_Lecture_SB_01.08.41_-_Los_Angeles

“So we should learn from the Bhaktivinoda Ṭhākura's treatment that this jugglery or this so-called power is not . . . no good for advancement in spiritual life. You have to **follow the regulative principles as enjoined in the *śāstra*. *Yaḥ śāstra vidhim utsṛjya.* If you do not follow the injunction of the *śāstra*, then there is no possibility of attaining perfection. *Na siddhiṁ sāvapnoti*.**

So our business is to **accept a bona fide spiritual master**, being **guided by him**, to **follow the rules and regulation**. **Then advancement** is sure. There is no doubt about it. And if we **become hodgepodge and mix with hodgepodge and do hodgepodge, there is no progress.** *Na siddhim*. It is clearly said by Kṛṣṇa, "There is no question of perfection," *na sukham*, "neither happiness," *na parāṁ gatim*, "and what to speak of being promoted to the spiritual world? There is no . . ."

Therefore *vaidhi-bhakti,* as it is enunciated in the *Bhakti-rasāmṛta-sindhu*, *Nectar of Devotion*, by the Gosvāmīs, we shall try to follow as far as possible.

Be sincere and hard-working. Then the success is sure.” --- 710217_-_Lecture_-_Gorakhpur

------Hare Krsna

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